

- 6. Tliou art the sacrificing or the
 invoking priest;
 thou art the principal (presenter of the
 offering),
 the director (of the ceremonies), their
 performer,
 or, by birth, the family-priest* Thus
 conversant
 irth all the priestly functions, thou
 performest
 perfectly the rite. Let us not, AGNI,
 suffer injury
 through thy friendship-

7. Tliou art of graceful form, and alike
 on every
 side, and, although remote, shinest as if
 nigh. Thou
 seestj divine AGNI, beyond the darkness
 of night
 Let us not, AGNI, suffer injury through thy
 friendship.

8. Grods,^b let the chariot of the
 offerer of the
 libation be foremost: let our
 denunciations over-
 whelm the wicked: understand and fulfil
 my words.
 Let us not suffer injury, AGNI, through thy
 friendship.

9. Overcome, with your fatal
 (weapons), the
 wicked and the impious, all who
 are enemies,

^a *Agni* is here identified with the chief of the
 sixteen priests
 engaged at solemn sacrifices. He is the
Adhicaryu, usually
 called the reciter of the *Yajusji*—here defined, by
 the Scholiast,
 as the presenter of the offerings: he is the *ITotri*,
 or invoking
 priest: he is the *Prasdstri*, or the *Maitrdraruna* ^
 whose duty it
 is to direct the other priests what to do, and
 when to perform

their functions: he is the *Potri*, or priest so termed, and the family or hereditary *PuroJuta* : or *Puroliita* may be the same as the *Brahma* of a ceremony,—being, to men, what *Briliaspati* is to the gods.

* *DcvdJt*. All the gods are here considered to be but portions or members of *Agni*.

^c *Purca*, before. The Scholiast explains this by *miikhya*, principal: otherwise, it might be thought that we had, here, an allusion to chariot-races.